

# Salt Lake Democrat.

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ALFALES YOUNG, EDITOR.

## OUTRAGING FEDERAL OFFICIALS.

Yesterday morning at about 1 o'clock, the residences of U. S. District Attorney Dickson, Assistant District Attorney Varian, and U. S. Commissioner McKay were visited by some unknown parties and defiled by the throwing of two quart glass jars filled with human excrement through the windows into bedrooms and parlors. Language is so freely adequate to characterize such a dastardly and beastly act, but whoever prompted and who ever committed such an act are the lowest of the low, the meanest of the mean. Only one cause can be assigned for such an outrage, only one source can be indicated from which it came; the cause is the enforcement of the Edmunds law, the source some portion of the Mormon people. No other cause can be assigned than the one we have mentioned, for the gentlemen upon whom the outrage was committed are unknown to the community in any other capacity than that of officers of the Government whose duty it peculiarly is to proceed against violators of the Edmunds and other laws. As individuals and citizens we believe they are universally respected, but we also believe that in their official capacity they are likewise universally disliked and abhorred by the great majority of the people of Utah. And this is natural, for the people of Utah are continually and forever being told from press and pulpit that these gentlemen are naught but fiends incarnate, and that the performance of their duty under the law is but doing the biddings of Satan. We do not believe that the outrage of Sunday morning was planned or will be sanctioned by the higher authorities of the Mormon church; but that it was committed by members of the Mormon church we are convinced. In the Tribune extra of this morning, City Marshal Phillips is reported as having said, in an interview with Commissioner McKay:

"I can see how this outrage may have been committed upon Mr. Dickson, Mr. Varian and yourself, by persons lived for the purpose by the enemies of the church, so as to convey the idea that our people did it."

When the City Marshal talks in this way, the City Marshal raises a very justifiable suspicion in the minds of all who know anything about the condition of affairs in Utah; that he speaks insincerely, and that he knows more about the affair than his assurances that "whoever is guilty, if we can find them out, they will be punished," would indicate. We would not be understood to mean that we believe the City Marshal had anything to do with the affair personally, but we would be understood to mean that we believe the City Marshal can find out who were engaged in the outrage of Sunday morning. One great trouble in Utah has ever been that the church and municipal authorities in Utah, while very many times not cognizant that outrages were being planned, when they have heard of them after they have been committed, they have never sought to expose those who did commit the outrages, but have rather harbored the perpetrators of them. We will refer again to the City Marshal and give just one reason why we think he could discover the perpetrators of Sunday morning's outrage. On the Fourth of July last he hoisted, or caused to be hoisted, the national flag at halfmast on the City Hall. The act, in connection with some others of a like nature, caused a great deal of indignation, and nearly led to a riot. The Marshal when asked the reason for so strange an act, said it was a mere whim of his. Subsequent events and proceedings and preaching proved the Marshal's act to have been a prearranged affair, and to have been performed in concert with others of the same nature. That one affair will fully justify any doubts as to any explanation that the Marshal may give of any affair. Why was the City Marshal so ready with an explanation that he could see how it might have been committed by "persons hired for the purpose by the enemies of the church so as to convey the idea that our people did it?" Had the Marshal said what nine hundred and ninety-nine men out of every thousand in the Territory would have said—"Mr. McKay, I do not know who did it, but it is probable that some of our people who are filled with prejudice and passion have taken this method to vent their spleen, but I regret it, and so will our people"—not a man in the Territory but would have agreed with him and believed him honest and sincere in ferreting out the truth of the matter. We trust that he will do so. It would be an injustice to the Mormon people as a whole to say that they will approve the outrage upon Messrs. Dickson, Varian and McKay, but still too many of them will. The Mormon people are extremely hostile to the officers of the Government who are enforcing the laws here, and it is to this sentiment of hostility that must be attributed the outrage of yesterday morning. If men have feelings of hatred for the Federal officials here and are opposed to the enforcement of the laws, the display of such hatred and opposition in the manner of yesterday morning, must hold those who take such methods up to contempt and condemnation from all parties. Such methods are an outrage upon the law and upon decency, and the natural consequence of their use is to make all men have a horror for any people among whom persons who will use them can find any refuge. The probabilities all point one way as to the source from whence this outrage came, and we sincerely hope that the perpetrators of it will find no sympathy or encouragement for their vile deeds from any man or woman in Utah. If the

majority of the people of Utah sympathize with those who have been and are being prosecuted for violations of the Edmunds law, they should remember that the people of the United States sympathize with the Federal officials in Utah. They should also remember that it is an outrage to tar and feather Mormon missionaries in the States and the people of Utah feel like crying vengeance upon those who commit those outrages, it is an outrage to defile the residences of Federal officials in Utah, and that the people of the United States will also feel like crying vengeance. The people of Utah should also remember that as they hate all the people of the States in which Mormon missionaries are tarred and feathered, more or less, so will the people of the United States more or less hate the Mormon people for the outrage on the Federal officials. Our hope is that no more such outrages as those of yesterday morning may ever occur again in Utah, and that those who committed them may be caught and punished. Such is our hope; but we cannot repress the thought that while the outrages may not recur, still the dastards who defiled the residences of the Federal officials will never be known but will in some quarters receive sympathy and compliments.

## LAW AND LIBERTY.

"We are not Romans, but we believe as did the early Roman patriots, that liberty, in its true sense, does not imply that people may do as they please; but that liberty implies that a person may be free to do that which is right and that which is in keeping with justice, honor, law, and the nobler instincts of humanity. Hence those parties who have an idea that they can trifle with the injunctions of morality and justice by abusing our principles of magnanimity will wake up and find themselves suddenly at the end of their tether."

Such is the conclusion of an editorial which appeared in the House Sentinel of Friday last. The occasion of the editorial was the recent speech of Minister Phelps in London. In the same article reference is made to the scheme of the Salvation Army to gather up the fallen women of London and transport them to America, and the Sentinel very properly condemns any such plan. But there is a peculiar aptness in the concluding sentence of the extract above quoted in reference to the condition of affairs in Utah. The Mormon people in Utah, above all others, have the idea that they may do as they choose in Utah notwithstanding the laws of the United States. The Sentinel is right when it says that "liberty, in its true sense, does not imply that people may do as they please." Yet such is the interpretation that the people of Utah put upon liberty. Such a construction is but a license. The people of Utah have maintained that the religious liberty which the Constitution guarantees to all means that they may set up a marriage system which is forbidden by the law, not only forbidden by the law but is made a crime by the law; they have construed that clause to mean that they may do as they please. They have set up individual likings and church dictation as the sole criterion of the extent of their liberty and the constitutionality of any laws that Congress may pass. What has been the consequence of such an interpretation of the Constitution and the laws made in pursuance thereof? The consequence has been that the people have defied the laws and defied the courts so long, that, to a very great extent, the condition of things here may be described as lawlessness recognized as religion, the law as an invasion of the rights of the citizen, and its enforcement as persecution. Everything in Utah has grown up on the theory that the Church is dominant and the State subordinate; that where there is a question as to the rightful authority of either over any particular thing pertaining to the people in their civil capacity, the Church must take precedence of the State. The theory and practice in Utah have been to treat Utah and the Mormon people as greater than the United States and the American people; the part has been considered greater than the whole. As a partial consequence of this state of things, a great many of the people of Utah have violated the laws of Congress with impunity, and now when the supremacy of the law is being asserted many men are forced to fly, and they and their families look upon the law as a blow aimed at them. Children, whose lives have never been of the happiest, see their parents refugees from justice, and they cannot but think that a law which makes their parents refugees a harsh and cruel law. But this is not the worst. These same children are taught that this law is unconstitutional, and that Congress and the Supreme Court are trampling the Constitution under foot merely to destroy righteousness on the earth. Of course this is all pure nonsense, but it has a wonderful influence just the same. And all this is the outcome of that false and pernicious doctrine of liberty which has grown with such rankness in Utah, and which the Sentinel condemns. If the Sentinel and the other papers of the Mormon people would but apply the true doctrine of liberty to the case of those who are continually violating the Edmunds law, they would perform a great and good work, and then all would see the "Mormon problem" on the way to a complete and satisfactory settlement; but if they do not, the Mormon people "who have an idea that they can trifle with the injunctions of morality and justice by abusing our principles of liberty and magnanimity, will wake up and find themselves suddenly at the end of their tether."

## A LITTLE HIGH.

A local contemporary ends an eulogistic article on Emory Storrs thus: "If, after one of his speeches, grew cool and picked up from what he said that which was good, rejecting the rest, they could not think to do that while he was speaking. They only had a confused idea of trumpet calls, waving ensigns, roaring guns and battle cries, and realized only that in their souls there was a thrill and a joy which, at least for the time being, took them captive and bore them away in a tempest of eloquence, even as Elijah was carried on high in a chariot of fire."

Is it not a little "high" to talk about

Storrs' eloquence transporting people "even as Elijah was carried on high in a chariot of fire?" Such praise and comparisons sound very nicely, but in this case are quite inapt. Possibly fire had something to do with Storrs' death, but no doubt it was of an entirely different kind from that which took Elijah up.

## STANDARD ANIMALS.

Many of our citizens are interesting themselves in the raising of superior horses, and especially trotting horses, and some have imported standard bred animals. A great many people are asking what constitutes a standard animal under the rules of the National Association of Trotting-Horse Breeders, and so frequently are we asked what the rules are that we publish them below that all may know. We trust that our horsemen and breeders will preserve these rules, as they are always of value, and with a knowledge of them, people can decide for themselves whether an animal is standard or not. Here are the rules: (Established by the National Association of Trotting-Horse Breeders.)

In order to define what constitutes a trotting horse, and to establish a breed of trotters on a more intelligent basis, the following rules are adopted to control admission to the records of pedigrees. When an animal meets the requirements of admission and is duly registered, it shall be accepted as a standard trotting-bred animal.  
FIRST.—Any stallion that has, himself, a record of two minutes and thirty seconds (2:30) or better; provided any of his get has a record of 2:40 or better; or provided his sire or his dam, his grand sire or his grand dam is already a standard animal.  
SECOND.—Any mare or gelding that has a record of 2:30 or better.  
THIRD.—Any horse that is the sire of two animals with a record of 2:30 or better.  
FOURTH.—Any horse that is the sire of one animal with a record of 2:30 or better; provided he has either of the following qualifications:  
1.—A record himself of 2:40 or better.  
2.—Is the sire of two other animals with a record of 2:40 or better.  
3.—Has a sire a dam, grand sire or grand dam, that is already a standard animal.  
FIFTH.—Any mare that has produced an animal with a record of 2:30 or better.  
SIXTH.—The progeny of a standard horse when out of a standard mare.  
SEVENTH.—The progeny of a standard horse out of a standard mare.  
EIGHTH.—The progeny of a standard horse when out of a mare whose dam is a standard mare.  
NINTH.—Any mare that has a record of 2:40 or better, whose sire or dam, grand sire or grand dam is a standard animal.  
TENTH.—A record to wagon of 2:35 or better shall be regarded as equal to a 2:30 record.

## PLACER MINING IN IDAHO.

A New York Company Organized to Work the Bars of Snake River.

An arrangement was consummated on the 8th inst. between parties of Eagle Rock, Idaho, and New York capitalists by which a canal for placer mining purposes will be constructed, to convey water on to the auriferous gravel bars of Snake river, that amounts to considerable importance to this community. It is nothing more nor less than a stipulation between the said New Yorkers and Cass Turner to bring on to the bars situated on the north side of Snake River 20,000 inches of water exclusively for mining purposes. The conditions are the exchange of placer lands for water and vice versa. The water is to be on the ground by the first of April, 1886, and operations in mining are to commence in earnest in our midst on that date.

We have the assurance that the papers were signed, sealed and delivered about 3 o'clock in the morning amidst much excitement, with all parties satisfied. While we are not a placer miner, or give much thought to such business, it is gratifying to know that schemes of such vast importance to our community are transpiring in our midst. The assurances are that operations on the contract above mentioned will commence by about the 20th inst., and be completed on the date specified. The New York gentlemen contracting have large interests on the river below in such land, and are also experts in the peculiar eccentricities of gold and gravel depositions on the river, and are masters of the saving process. We are not bashful in giving the names of the contracting parties. One is Donald McLean, the most successful operator on the river, and the other has his name mentioned above.—Idaho Register 12th.

JUDAS ISCARIOT is defended by a Chicago lawyer, but the friend of Mr. Iscariot need not feel elated. A Chicago lawyer will defend anything.

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Leave Nephi..... 1:00 p.m.  
Arrive at Moroni..... 3:00 p.m.  
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